

The Bible teaches us what walking with God means, and by referring to it we can learn what he requires from us.

Notice first, that he requires "truthfulness and a perfect heart." "I beseech thee, O Lord, remember now I have walked before thee in truth and with a perfect heart." II Kings 20: 3. God further requires that those who walk with him shall be just, merciful and humble. We have cause for alarm when we see the injustice, the mercilessness, and pride as it is manifested in the lives of so many of the members of the Christian churches of to-day. But listen to the voice of the prophet. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 5: 8. And Peter says, "God resisteth the proud and giveth grace to the humble."

Is it any wonder, as we note the pride of life, that we do not receive more grace? While to many any thoughts on the subject of pride are impatiently received, yet the more sober minded must admit that it has a deeper hold on many Christians than they are willing to acknowledge.

The practical mind that would always understand the advantages of any enterprise before engaging in it, may rest assured that walking with God will not be without its benefits.

First, notice that it insures blessings. In the 128th Psalm we find this language, "Blessed is every one that feareth the Lord; that walketh in his ways." "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

Again, prosperity is promised to those who walk with God. Genesis 24: 40, says, "And he said unto me, the Lord, before whom I walk, will send his angel with thee, and prosper thy way." Perhaps the reason more of us do not rest on this promise, is because we do not understand that real prosperity is not houses and lands, stocks and bonds; but "true riches," laid up in God's storehouse "where neither moth corrupteth, nor thieves break through and steal."

But of all the blessings that come to those who walk with God, the last is the greatest. "He was not, for God took him." That is it. God will take us. We may not be taken to heaven in a chariot of fire and with horses of fire as Elijah was, but Christ said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again,

and receive you unto myself; that where I am, there ye may be also." What a promise! With Jesus! we have that for which we may well join in the glad hallelujahs of the angels! May God help us to walk with him that we may receive this rich inheritance.

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FOREIGN MISSIONS.

J. C. MACKEY.

I have carefully read what has lately been contributed to our Church Organ on the prospect of the Brotherhood sending, in the near future, a missionary to some neglected foreign field. All the articles are dignified in the presentation of the several writer's views, with one exception. This exception leads me to call attention to a few notions:

"The Church is not now ready to send a man to the foreign field."—This has been sounded in our ears until it becomes to us more like the irrelevant cry of a parrot than faultless English from a sensible Christian. If the men who make this objection would apply the same principle, in the way it is here applied, in their worldly concerns, they would ultimately perish from hunger, unless charity interpose and feed them. But they do not so apply it. Notice the people who say the church is not yet able to occupy the foreign fields, and I will venture the prediction that you will find them, in the majority at least, men who have either forsaken their Divine call to preach the gospel at all, anywhere, if they ever had it, or else only fulfill it in part. (Observe here, I am referring to ministerial objectors.)

"Go ye and teach all nations," said the Divine Christ and he uttered this command, remember, with heathen mountains in his view and half-heathen villages at his feet. To the living Christ the world made her terrible appeal. I believe that India and Africa and China and South America and the whole of present day heathendom mingled in that wailing cry. So the Christ's last solemn charge to the Church was, "Go far hence unto the Gentiles"—"Go teach all nations." But before putting this parting injunction he says, "All power is given unto me in heaven and in earth, Go ye THEREFORE—" O, my brethren! do not act like children—weak, puny, children, walking by sight rather than faith, and say, "we can't," when Christ says the work is his, and he has the power: the power on earth to open the way, provide the means, and assure the successes, the power in heaven to give the glorified robes, the jeweled crowns, and the victor's palms, to all who conquer through his name.

But one cool, calculating, cautious,

brother says, "All this sounds very well, but still the point is, where will come the money for the work?" This might pass as yet plausible if it were not generally pressed with a reference to our struggling Publishing House and College. Allow me to state the objection as I interpret it: *We will not go, at the Master's command, and with the gospel to the nations of the world because we have failed in our duty toward our literature and school.* Shame! Similar objection has been raised against the University. It has been said, "We are unable to pay the debt and make her go." It is not true. We are able, and a late experience I had trying to solicit for the Ashland University debt, among competent outsiders, proved, to my ignominious retreat, that other people know we can pay it, and feel, if we do not, we deserve all the reproach which will be hastened to us by the loss.

Come now, we can support our publishing interests. We can pay the College debt. We can send a man to teach the heathen, *and that man is going.* The church's call should be accepted as the call of God, as far as the individual is concerned. But if the Master impresses my heart that I must fulfill, as much as in me lies, the entire text and spirit of the commission and go to the heathen with the glorious Gospel of the blessed God, should the church refuse to approve the call, because she thinks she is financially unable, when the reverse is true? I shall not ask her for her money, but I will go. *Read: "All power is given unto me in heaven and in earth. Go ye THEREFORE and teach all nations."*

AN OPEN LETTER.

Three Nuts Cracked.—Some Vital Talk on the Vital Subject of Giving.

H. M. LICHTY.

CASE NO. 1.

A few months ago two of our leading writers for the EVANGELIST were discussing the question as to which is of the greater importance to the vitality of the church at present—the publishing interests or missions. It has not been a year since we were told whether we would better give our financial support to the church school or the church paper.

CASE NO. 2.

A short time ago I wrote a brother in the Illiokota district for his opinion on the ultimate success of the Chicago Mission. I respect his judgment and wrote for information. His reply was that the mission seemed well worthy the support of our people; that Brothes Mac. is the best man we could place at the head of the work; that there seemed to be a commend-